THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M.D., EDITOR.

VOL. XII. JULY, 1916. No. 7.

IS IT REALLY IMPOSSIBLE TO MAKE PROSTITUTION HARMLESS AS FAR AS INFECTION IS CONCERNED?

BY PROF. A. NEISSER, Breslau, Germany.

NOT only my opponents but even my friends will reprimand me as a hopeless optimist when I reply to the above question that I regard it as wholly possible, even though we may not absolutely make all prostitutes free from danger, at least to diminish their infectiveness to such an extent that the infection of men will be much reduced; this in turn will naturally have a favorable reaction on the spread of venereal disease among women.

I shall maintain this optimistic outlook until the error of my ways is shown me by seriously undertaken investigations—and such have not been made as yet. And I shall not cease to raise my voice for the reform of the supervision of prostitution, feeling as I do that not only is the widest kind of supervision justified but that such supervision should be subjected to drastic reform.

I shall not here enter into a discussion of the many moot points in connection with the control of venereal disease but shall take up the subject from the point of view that in addition to the necessity of carrying the warfare against the men concerned in the problem we must direct our energies against prostitution in

Translated for the American Journal of Urology and Sexology from the Deutsche Medizinische Wochenschrift No. 41, 1915.

EDITORIAL NOTE—Prof. Neisser is not a lightheaded reformer or an overzealous radical and whatever the discoverer of the gonococcus has to say is worth listening to. We are certainly pleased to see that among other things he advises instructing the prostitutes in the use of venereal prophylactics, as a measure of great importance in the battle against venereal disease. This is a measure which we have been advocating for years, and this advocacy drew upon our head the anathemas of the clerical and of the ultra good members of our own profession. W. J. R.

the very widest sense of the word. Now what shall we understand by "prostitution in the very widest sense?"

By this term we must understand not only the relatively small number of prostitutes whom the police now register and control by virtue of the present administrative regulations but also the infinitely larger number of young girls and women who do not follow the trade of prostitution as a profession and the only obvious means of livelihood, but who through their absolutely unselected, constantly changing and frequent sexual intercourse are much more dangerous than real professional prostitutes. As has been mentioned in the case of this host of "private" prostitutes—and most "loose relations" involve this class—sexual relations do not form the only source of income; they are carried as a sort of side line. These women indulge for pleasure and for "love," circumstances which, however, from the hygienic point of view, in no wise change the dangerous character of these women. For the sanitary mischief depends entirely on the frequency of promiscuous intercourse to which these women are parties, and not on the price.

In the face of such complications can one hope for the sanitation of this gigantic type of prostitution fed by shop girls, saleswomen, maids, etc? I believe it possible to effect an improvement in the present status if an earnest attempt were made to bring as many as possible of the girls belonging to these classes under medical observation and treatment, and if this were accomplished through education and persuasion rather than by force. Especially should this compulsory treatment and supervision be free from the feature of registration and its associated aspects which tend to degrade and deprave the girls, unless in individual cases, after thorough investigation such measures should prove absolutely necessary.

Unfortunately it is hard for the police to control these women. The law allows them to proceed against "persons who practice professional prostitution." But since these "private" women who constitute the greatest danger for the spread of venereal diseases cannot easily be proven to come under the legal head of practicing prostitution, the police must stand by powerless.

And yet when one really wishes to arrive at something, compulsion cannot be done away with. For anyone who has had to deal with these people in the capacity of physician, official, police assistant, or probation officer, knows that without far-reaching compulsion only an exceptional case will reform, or what concerns us

more nearly, undergo a real thorough course of treatment. In most cases treatment will be avoided by these women because of stupidity, ignorance, frivolity, indifference, convenience, etc.

An important factor which deters many of these girls from being treated even when they are aware that they are diseased, is the fear of a forcible internship in a hospital. Accordingly, we must strive to eliminate hospital treatment as much as possible and to carry out the treatment just as far as it is at all conceivable on the ambulatory plan. I am familiar with all the objections that can be raised against ambulatory treatment, and I admit without reserve that if it were possible to treat all patients in hospitals the hygienic result would be infinitely better than that obtained from ambulatory treatment. There is however no reason to suppose that since at present only a small number of the diseased girls can be subjected to such a hospital treatment, a much better general average of cures can be obtained if we were to try to increase the total number of those who can be subjected to treatment in general.

I therefore make the following suggestions:

1. One or more dispensaries, clinics, or relief stations—I prefer the latter name—depending on the size of the city, should be established "for girls and women suffering from female or venereal diseases." I would not recommend the wording "for venereal diseases" alone.

2. As physicians, only trained specialists—men and women—should be engaged. They should be assisted by as many trained nurses as may be required. These physicians should be paid so well that they should be able to give up several hours in the morning as well as in the afternoon, and what is more important during the evening. They should be willing when necessary to give up their private practice in order to help and treat the women entrusted to them. The evening hours are important in order that the patients may come for consultation without interfering with their work.

3. In addition to those who come for treatment of their own free will, there should also be accepted individuals who have come under police notice but who have not yet been registered; individuals, therefore, who for the present should be subject to compulsory treatment only.

4. I also wish to have control over the registered women according to a scheme of treatment in relief stations which I shall

speak of later. But I wish to reserve the polyclinics spoken of heretofore for those who seek treatment voluntarily and for those who are not yet registered.

5. The clinics ought to keep records of cases in which the names and diagnoses may be entered coordinately so that in case the patient wished to change her doctor—there should be regulations against a too frequent change—provision would be made for a uniform method of observation and treatment. Naturally hospital treatment should remain in vogue wherever it is required for medical or personal reasons. On the other hand, whenever possible it should be replaced or supplemented by ambulatory treatment.

6. The female police and relief station nurses should cooperate both to support the physicians in their efforts to institute regular treatment by looking up the absentees among the patients, and also to aid the women in a social way with their advice and services.

I expect that the salvation army will be of real service in the effort to warn the more thoughtless girls, ignorant of the trend of their ways, and to save them from sinking into vagabondage and prostitution. The efforts of this institution should be supported by public means much more freely than has been the case in the past. I would not however leave out the "morals police" entirely; I would merely limit its activity and keep it as a last resource.

In the future as heretofore the new female morals police should accost the girls who walk the streets with the sole object of enticing men, should attempt to get their names, should warn them, and finally, if necessary in exceptional cases, should arrest them. Indeed this should be done much more often than heretofore. And it all can be done, since, as explained above, the new procedure will avoid those features which have formerly hurt the social standing of the poor creatures who so often follow their thoughtless inclinations.

Especially would I regard it as a great step in advance if these persons would not be arrested and detained until the next day in the police courts. Following the example of the American night police courts, could not these girls appear at night before a high police official who would hear them, warn them, and find them some asylum so that only the really wicked and repeated offenders would remain in the hands of the police?

I do not belong to those who look to official regulation as the entire solution of the problem. To be sure the authority of the police must be regulated by fundamental laws. However, as far as the practical treatment of given individuals engaged in prostitution is concerned, the police must be given free play in order to be able to individualize. Naturally high-handed procedures on the part of officials may arise, but preventive measures can be easily devised to overcome these.

I am still, as I have been, a supporter of "preventive control," only this control should have more of a medical character, and be combined with medical treatment and should omit as much as possible the feature of registration with the resultant injury to the social standing of the person affected. Must it always be brought up against a girl that she was at one time "registered," even if she lives henceforth a perfectly unobjectionable and orderly life?

In addition to these coercive measures there must be a much more extensive plan of instruction and explanation for these young women who are henceforth put on their own feet and have to shape their course and make their living for the most part without parental influence or other protection. The great majority of these persons have naturally no idea of the injurious results of sexual intercourse, no notion of the threatening misery of prostitution, at most an indefinite fear of pregnancy. In my opinion the lodges and trade-unions could offer good assistance in this connection by organizing their women members through talks and written articles.

Obviously, I desire to have the entire system as mild and free as is at all possible. Coercion should be directed only through the form of physicians' orders and police supervision should be limited only to those who, despite all instruction, warning, and advice persist in the practice of prostitution. But even the latter group should be separated into those who promptly and willingly follow medical advice and those who resist it. Furthermore, it is of importance to separate from this group of out and out prostitutes, by means of sanitarium treatment or in some similar fashion, the following groups:

1. Those very young girls who are following prostitution as a recent venture and who offer hope of being brought up to be orderly citizens. Here I again repeat that their sojourn in the asylums or similar institutions should not be made to appear to them as penal servitude, as is at present generally the case. Es-

pecially does it seem that a too strict "church" or "holy" atmosphere is out of place. All these institutions should be conducted in a more cheerful tone and should be linked with educational and vocational departments. If for any reason an asylum cannot be provided for these young girls, or when there is a lone interval between the hospital treatment and the institution of further educational or vocational care, some special provision must be made for these recruits from prostitution. I regard it as wrong to omit supervision with control of these minors, as is now the case. These young people, when they become prostitutes, are the most dangerous of all. It is among their number that the contagious forms of the venereal diseases are most widespread, and as the prettiest and youngest of the prostitute class they are most sought after by the men.

2. Those who are mentally defective or actually mentally diseased, and those who because of their psychic constitution constitute the so-called a- or anti-social elements, are entitled to permanent protection. In fact all women, who despite every warning, persist in practicing prostitution should be subjected to thorough psychiatric observation and treatment.

In what way then can the venereal danger arising from all these prostitutes be overcome by ambulatory treatment?

1. As far as chancroids (ulcera mollia) are concerned, almost all such cases can be discovered by careful examination. If the examination of all registered persons was to take place twice a week hardly a single chancroid, the incubation period of which lasts three days on an average, could escape detection.

Every soft chancre, as soon as discovered, should be carefully wiped with pure carbolic acid and dressed with a small cotton pledget covered with 10% protargol-petrolatum. Iodoform, though a valuable specific, cannot be used because its odor is not readily disguised. Twenty-four hours later another examination should be made when the physician must decide from the results of the cauterization whether ambulatory treatment will suffice or whether hospital care must be instituted. If the latter step is unnecessary, daily inspection and treatment should be carried out with a repetition of the carbolic acid treatment if necessary. In addition the patient is instructed always to smear the vaginal introitus freely with pure petrolatum. Naturally I count on the probability of the girl's carrying on sexual intercourse, and believe

that this procedure will not only protect the man, who visits her, from infection but will also prevent the transportation of the ulcera in the neighborhood of the original lesion as far as the woman herself is concerned. Ofttimes the pain due to the ulcers or beginning bubos will lead the girls to refrain from intercourse voluntarily or to seek hospital treatment of their own accord.

2. As regards gonorrhea, I believe definitely that free smearing of the introitus with petrolatum and similar treatment of the urethral aperture must needs offer definite protection against infection. At any rate prevention of fornical and uterine gonorrhea will be possible by means of a vaginal tampon, soaked in fat or smeared with petrolatum placed in front of the cervix. The latter will also protect the men from infection out of the uterus. There is also the theoretical possibility of discharging such prostitutes earlier from the hospital—cases which would otherwise have to remain for months on account of a cervical or uterine gonorrhea—without having them do damage to the community.

The question can even be brought up as to whether all those affected with urethral gonorrhea needs must be subjected to hospital treatment or at least whether they could not be discharged much sooner than is the case at present.

All reasonably sensible persons who take daily injections and who present themselves for daily treatment can be made practically harmless. This is important because one can never feel certain that they will restrain from sexual intercourse. The treatment I suggest consists in the introduction of a urethral suppository containing 10 to 20% protargol and composed as follows:

℞ Protargol 10-20%
Amyli 30.0
Tragacanthae 4.0
Pulv. acaciae 20.0*

Such suppositories to be introduced once or better twice daily. The parts are then covered with cotton so that the melting mass may remain in the urethra as long as possible. Many girls can learn to introduce the suppositories by themselves.

There can be no doubt as to the therapeutic efficiency of suppository treatment. To be sure one can not always succeed in

* It is not of course to be assumed that those quantities are for one suppository. Those are the proportions for forming the suppository mass; and of this mass suppositories are to be formed weighing 0.5 to 0.8 (8 to 12 grains). W. J. R.

killing all the gonococci quickly or at once. As far as the prostitutes in question are concerned, however, the end is achieved that the degree of contagion is diminished, often as well as completely eliminated. Moreover by continuous treatment over a long period complete cure is possible. Now if the prostitutes were to carry out this simple and painless suppository treatment daily—their own mistresses can do it for them—they can certainly do without hospital treatment, and what is more important for our purposes, they can be made much less infectious or absolutely non-infectious. Irritation of the mucosa, or other manifestations which might interfere with their vocation are not accompaniments of these procedures.

As a result, whether through education or persuasion, or even through force, the girls will become accustomed to this new form of "control." As soon as they observe that by this means they are sent less often to the hospital and that their stay when in the hospital is shorter, they will quickly fall in with this plan of treatment.

The simplest measures are those directed against the danger of syphilitic infection from the prostitutes. As far as protecting the woman herself from infection is concerned, it is sufficient to smear the mucosa and vaginal region with petrolatum. Although I believe that the protection is due to the mechanical nature of the fatty layer, it is quite possible that a disinfecting influence may be exercised by chemicals added to or present in the salve. As is well known Metchnikoff employed a 33% calomel salve for this purpose. I believe however that the salve brought out by Siebert after extensive prophylaxis experiments and containing an aqueous bichloride solution, is more powerful.* However no one familiar with prostitution will rely on the continued use of these preventive measures by individuals. One will always have to reckon with new syphilitic infections or with infectious recidives. On the other hand, as I have often claimed in this connection, I beleve that this danger can be absolutely overcome by the prophylactic use of salvarsan or arsenophenylglycin treatment.

Even though we know that latent syphilitics, i. e. those free from manifest symptoms, are not absolutely free from danger and

* The Siebert-Neisser ointment has the following composition: Mercuric chloride 0.3, sodium chloride 1.0, tragacanth 2.0, starch 4.0, gelatin 0.7, alcohol 25.0, glycerin 17.0, water to make 100.0. I find it is difficult or impossible to prepare this salve extemporaneously of a satisfactory consistency. W. J. R.

that infections may also arise from them, it follows nevertheless that they are incomparably less dangerous than those with manifest symptoms. Moreover it is just as obvious that by means of appropriate treatment with arsenicals they can be rapidly made symptom-free and kept so for a long time.

I believe however that it is not only those prostitutes whose syphilis is established who should be so treated, but that all those who follow the trade of prostitution and indiscriminate sexual intercourse should be subjected to such treatment. By this means such persons will have a new infection nipped in the bud and any existing but overlooked syphilis will be rendered harmless or even entirely cured.

If one does not wish to go as far as this at least measures should be taken to have a Wassermann reaction performed once or twice a year on every prostitute whose syphilis is not definitely established and suggest treatment to her. This treatment should consist of three courses a year, each course consisting of four to five injections. If salvarsan is chosen, the intravenous method is the only one to be considered for it is the only procedure to which the prostitutes will submit. Unless they are very skillfully carried out both the aqueous salvarsan injections as well as the "Joha" (Schindler) method often cause pain, and as is well known, at times even marked infiltratious and severe necroses.

However, intravenous injections are not always easy to make. As soon as some of the solution misses the vein very troublesome indurations occur. Now and then, also, some blood escapes from the vein and striking and persistent discolorations occur which frighten the prostitutes and which they regard as damaging to their trade, so that for this reason they will not undergo treatment voluntarily. Instead of salvarsan, however, one can choose Ehrlich's arsenophenylglycin (418). This also has a wonderful specific action on the spirochetes of syphilis and has also a preventive and abortive influence. It has the following advantages over salvarsan in this connection:

Aqueous solutions, especially with the addition of 1% novocain, when injected intragluteally, are absolutely painless and do not cause the slightest infiltratious. In a series of more than one thousand injections I have not seen a local disturbance in a single instance. When properly employed, the preparation is splendidly borne.

A course of treatment generally consists of five injections. For the first injection 0.2 to 0.3 gm. is given according to the patient's constitution, for subsequent treatments 0.4 to 0.5 at each dose. The injections are given once weekly, intragluteally. The yellow powder, which is put up in air-tight ampoules (like neo-salvarsan) is dissolved so that 0.1 gm. corresponds to 1 cc. of 1% novocain solution. It is of importance, as with neosalvarsan, that the solution be prepared at once after the ampoule is opened and that no time be lost in its injection. Long exposure to the air must be absolutely avoided as very poisonous arsenic compounds may result from oxidation.

I shall not enter here into the question of the danger of salvarsan or arsenophenylglycin treatment. I believe that it is settled once for all for the great majority of all physicians that a well conducted course of salvarsan treatment in the hands of an experienced person is no more dangerous than treatment with any other really active medicament. This feature of safety must be brought out here so much the more forcibly since I ask that prostitutes whose disease is not yet or no longer definitely established, should be taken for treatment. I could assume the brutal standpoint that where we are striving for the increased welfare of thousands, it should not stand in our way that an individual may be harmed. However I am so convinced that the danger from a good course of salvarsan or arsenophenylglycin is so negligible that I unhesitatingly recommend it for the hygienic regulations I have in mind.

Much more difficult, it seems to me, is it to decide the medico-legal question: ought a prostitute, particularly when the syphilitic infection is not yet established, be treated by force? I shall not, here, discuss this question; indeed I am unable to answer it. I am however of the firm conviction that in the case of the majority of the individuals in question, compulsion will not be necessary as soon as it will be seen—in the course of a few months—that by means of this ambulatory treatment they will be much less restricted in their freedom and much less frequently interned in the hospital, than was heretofore the case. Here, in Breslau, we have already had the opportunity to make such observations. Through the friendly persuasion of the station-physicians many public prostitutes have presented themselves from time to time voluntarily in order to go through a mercury cure. How much brighter is the outlook for such voluntary submission to treatment when the latter

consists of an infinitely more convenient, less painful and less frequently administered salvarsan or arsenophenylglycin treatment!

There is in my opinion no financial burden connected with the execution of my project as far as the city or state is concerned. I have not the slightest doubt that as a result of this ambulatory and preventive treatment so much money will be saved to the community, the lodges, and the accident societies from the treatment of the sick girls and the men infected by them, that the appropriation which I suggest for prophylaxis will be very much less than that which is now necessary to make good the damage already inflicted.

An important development of my suggestions would be to have each girl coming for treatment given a card. Unlike the case with previous similar suggestions this card should not be an evidence of good health but should merely indicate that the girl is under regular medical supervision. Even if, as may be gathered from the above discussion, every such person, despite the fact that she is under medical treatment, may not be entirely well, nevertheless the chance of a man's finding a relatively non-infectious woman in this group are infinitely greater than would be the case if he picked up a girl who was not under medical supervision and who could not show a properly filled out card of identification.

The chief advantage of the adoption of my suggestions would lie in the fact that a much larger circle of the female population would be subjected to medical observation and treatment. Furthermore, despite all the coercive measures which I should like to have introduced for the carrying out of medical treatment there will be a much smaller number of real prostitutes who will have to be selected out of the total number of women engaged in free sexual intercourse, for the purpose of "registration."

The complete adoption of my suggestions will not come about quickly. However in any opinion the "relief stations" could be established soon, ambulatory treatment might also be instituted, and identification cards might be distributed to the registered women at an early date. A permit from the minister of the interior and an understanding with the municipal authorities of the cities where the plan would be commenced would be the only requisites.

Contributed to the American Journal of Urology and Sexology.

SEX ON THE STAGE

With Especial Reference to its Influence on the Adolescent Mind.

By Arthur Swan.

ONE of the chorus-girls in a so-called burlesque show, whose frock, pectorally, was cut lower even than good-form ordains, was rendering a vocal duet with the leading buffoon. The song was doubly dull: verbally and musically, it was a sorry fiasco. Yet it proved the 'hit' of the evening. The man was standing as close as possible to his partner and casting his eyes salaciously into her bodice. The lusty approval of the boys in the gallery was scarcely more deafening than the applause of the 'gents' in the orchestra. The 'rag' had to be repeated again and again.

A chorus-girl of another burlesque troupe had an exceptionally wide expanse of back open to view; perhaps that was her 'specialty.' The time arrived for her apparently impromptu scene with the sportive star of the company. On this occasion, the girl for some cause repelling his advances, the clown took the skin of her back between the fingers of one hand and thus drew her to him. I was sitting to one side of the house, in about the tenth row, and I could see the red mark left on her back. The girl shuddered a little, but repelled no more.

Any effects such existence may have upon the performers themselves will not be considered in this paper; it is perhaps sufficient now to reflect upon the influence on the adolescent mind of witnessing, amid approbation, a scene like the one just described.

THE BURLESQUE SHOW

On a Saturday afternoon I went to a burlesque house set among schools, churches, and new apartment-buildings. I bought a gallery ticket for ten cents. The star of this show was a 'Princess' who performed, in full spot-light, the quasi-oriental *danse du ventre*. "The 'oriental' dancing," says Hirn, in his *Origins of Art*, "such as is performed in the barbaric Negro states and in the Mohammedan communities of Northern Africa, as well as in Persia, Turkey, China and Japan, is mainly a gross pantomime of physical love executed by a woman to the delight of her male spectators. In most of these cases, the dancers are outcast women, who are paid with money for their performance."

There were numerous boys in kneebreeches about me, and workmen and loafers, most of them smoking bad tobacco; the air was almost unbreathable. Before me was sitting a gaunt man, gray in the head, wrinkled, blear-eyed, and with worn, dirty clothes. He studied the pantomime through a pair of field-glasses. When it finally was over, bringing the performance to its close, he rushed out, looking neither to right nor left.

In the balcony, below me, sat a stolid working-man with a lad about eight. Did the weird cacophony of the 'orientals,' accompanying the Princess on the stage, and the rather unconventional, voluptuous lack of apparel and the meretricious movements of the dancer make no impression on the immature brain? Would the boy, over night, forget it all? "The best censorship," the late Harry Thurston Peck once remarked, "is that of the father and the mother. It is not the mature person who is injured by anything that is acted on the stage or printed in the book; but it is the young boy and the young girl whom our careless, easy-going American traditions allow to go almost anywhere and to read and see almost anything."*

In Paris and Berlin, as is notorious, the music-hall and the prostitute traffic practically hand in hand—the *revue* and the drinking-saloon serving, baldly, as appetizers, with the foyer and promenade as rendezvous.** American burlesque, which in its way is a counterpart of the Continental music-hall show, asks nothing of press, or pulpit, or police. It is true that the police were forced to revoke the licenses of two burlesque houses in New York for a time last November, but this is exceptional; and the censored troupes continued their tours. The clergymen that inveigh against the stage are not discriminative; if they castigate a vaudeville, they are as like to throw in Strindberg in the same diatribe.

THE PRESS

As is now widely known, the Shubert brothers, producers of the Winter Garden shows, recently were upheld in their interdiction of a newspaper reporter from theaters managed by them, because he had commented adversely upon one of their productions.

---

* Those who would excuse anything on the American stage because the same thing, or worse, is permitted in Paris are advised to peruse the first part of M. Rolland's "Jean-Christophe in Paris."

** At one particularly successful burlesque, the comedian-manager remarked to the "boys in front," pointing his fat thumb toward the stage-door, that they could have their 'pick' of his girls, who were then about to bring down the final curtain by posing in fleshings, so long as they promised to return them for the next matinée.

This is in New York. In smaller cities, the papers generally do not bother about theatrical reviewing at all. The press-agent furnishes them with more stuff than they can use, and in advance, too. Following is the opening of such an 'advance review,' which appeared not long ago in an "independent newspaper," so self-designated, published in a progressive city of some sixty-odd thousand population in one of the Central States. The article was printed at the top of the second column, opposite the editorial page, under the caption "Amusements," with no word or type to indicate that it was an advertisement.

"Bare legged chorus girls will perform on a runaway over the heads of the audience as the leading attraction at the Orpheum theater the last three days of the week. Sweet faced girls with scanty costumes sing and dance. Some of the newspaper writers have commented at length upon the bare legs and daring costumes of the girls, but all agree that Mr. P—— is only showing vaudeville what is accepted in musical comedy circles where the admission prices run as high as $2.00."*

Of recent years burlesque has grown suddenly ambitious; tenderloin haunts have largely been abandoned; new large theaters have been built or acquired; a bid has been made even for the patronage of 'ladies.' It is with a twinge a theater-lover records that this season two 'legitimate' playhouses of honored pasts, Daly's** and the Garrick, have been turned unceremoniously to the perverted uses of burlesque. Far better, he cannot help feel, had the proud structures been razed, like Wallack's.

The 'jokes' of burlesque shows turn chiefly on marital infidelity, prostitution in its alluring aspect, alcoholism, profanity; and their ribaldry, of course, cannot be printed. Every week, in Omaha, as in Boston, there's a 'new show,' made up of the same 'old reliable' ingredients; and two performances are given daily.

It is not equitable, however, to limit these strictures to burlesque. Vaudeville and musical comedy differ from it in degree only, and sometimes not even thus; it is, in fact, an arbitrary admixture of both in their lowest forms. To draw rigid distinctions, moreover, in a study such as this, between the elastic designations, musical comedy, *revue*, burlesque and vaudeville, is palpably infeasible. Nor must it be hastily deduced, although the success of the

* The Sioux City Tribune, 22 March 1916.

** Closed in April by the police.

majority of the shows avowedly rests upon the strength of their lubricity, that all burlesque is vicious.

VAUDEVILLE

The unvarying stupidity of the variety hall is regrettable; but it is even more to be deprecated that a sensitive man cannot take his mother or daughter to a vaudeville show—however 'refined' and 'advanced' it may have been advertised—without at one time or another, whether from its libidinosity of act, word, or costume, bringing the flush of modesty to her cheek. And no less is this circumstance a pity on account of the children, who delight, naturally, in the feats and antics of the necromancers and acrobats and clowns. There comes to mind with distasteful insistence a licentious 'rag' entitled "My Harem" the pantomomic rendering of which by both male and female 'artists' was common in vaudeville two or three years ago. Later, of course, it was taken up by the mechanical pianos and by the little children playing in the streets.

A season ago, in the music-halls throughout the land, a variety performer was presenting an exhibition by herself and a few 'classic' dancing-girls. Now this actress, as even a vaudeville reviewer has been known to aver, can neither sing nor dance. But for commerce she possesses indisputably a 'long head.' It was the nearly undraped bodies of her romping girls—who, by the bye, were on no more intimate terms with Terpsichore than their mistress—that attracted the crass populace. This 'act' was playing to overflowing houses in the West last season at the time that Isadora Duncan was on the verge of bankruptcy in New York. Nakedness in the mere service of art, it would seem, does not pay; although there were numerous dancing turns in the varieties last year with little, if aught, else, to recommend them except their bareleggedness: of course, last season was a hard one in the theater.

NUDITY

"But Miss Duncan," objects the puritan, "wears scarcely any more clothes than those variety performers." What can one reply to him, except that the distinction lies in the fact of Isadora Duncan's being an artist, and that as such she makes a different appeal to the spectator; does not announce herself, for illustration, in the manner of the barelegged girls in the newspaper quoted in the foregoing. But it is to be feared that that hardly makes the matter clear for the puritan; and it is pathetically probable that if his son had gone to the Century Opera-house to see Miss Duncan dance,

he might have gazed upon her art with almost the same eyes that the lecher regards his feast of sensuality. For obscenity, as has been observed, lies primarily in the mind that contemplates—not in the object contemplated.

Nudity in this relation, however, human nature being what it is, remains a moot case; nor is it easily definable. As who should say, in analogue, about the love relationship between a man and a woman, that here begins the spiritual affinity, and here, the carnal passion?

The tragicomic consequence of the aggressive opposition to the public display in New York of the salutary painting called "September Morn" should be instructive. Vulgar postcard caricatures were sold broadcast, and the vaudeville and burlesque bosses lost no time in announcing *living* reproductions of the 'sensational French' picture. To the variety stage such censorship might effectually be relegated; for there, in sooth, Art, draped or undraped, seldom obtrudes. One circumstance, however, must not be lost sight of. "It is impossible," as Professor Michels summarizes it, "by means of the campaign against obscenity to expel sexual offenses from the world, or even greatly to limit their extent. . . . The war against pornography will not be decided by the prosecution of the pornographers, but by a cleaning of human sexual relationships."*

"Nothing whatever," declares Ellis, "is gained for the cause of a wholesome culture of nakedness by 'living statues' and 'living pictures.' Dr. Pudor, writing as one of the earliest apostles of the culture of nakedness, has energetically protested against these performances. He rightly points out that nakedness, to be wholesome, requires the open air, the meadows, the sunlight, and that nakedness at night, in a music-hall, by artificial light, in the presence of spectators who are themselves clothed, has no element of

* There have sprung up recently in New York several publications with the apparently avowed purpose of pandering to the prurient, or ignorant. These garish magazines may be seen on news-stands and in the hands of shopgirls in the subway. "Rigorous legislative measures," Michels maintains, in his *Sexual Ethics*, "may be suitably employed against the novel written in the sole aim of inducing sexual excitement—all the more in view of the fact that such publications are extremely profitable in the commercial sense. As Vischer rightly points out, the meanest wretch is sure to gain his ends when he works with sexual stimuli; for, however thick-skinned the reader, he has sexual nerves none the less." This is opposite to American burlesque. Save in so far as the publicity disintegrates it, the sexual excitement induced by the stage is measurably more virulent than that generated by words.

morality about it." It is often not the poses in themselves, however, that are in fault; but the scurrile use to which they are subjected on the burlesque stage; and even so, perhaps, are these static pictures less meretricious than the shakings and hoppings and gyrations of the deshabille-chorus.

THE DANCE

The excellent Danish dancer, Adeline Genée, appeared in New York several seasons ago as the star of a ragtime farrago dubbed "The Soul Kiss." The climax of this show was made up of what might be termed a 'passion-kiss duet,' executed by a male and female dancer. Then came the gracious, graceful Genée, tripping joyously on the scene—like a ray of sunshine over a pile of dung.*

I saw a Dance of Spring once by a ballet of Russian girls, with only their arms bare. It was no less delightsome because the legs were covered by shimmering silk fleshings. Nor indeed do we miss nudity when the exquisite Pavlowa glides through "The Swan" of Saint-Saëns.

A danseuse named Adorée Villany, who has met with some success on the Continent, exemplifies, whenever not interdicted, the absolute nude in dancing, her theory being that perfect chastity assumes perfect nakedness. If it be generally true that the partially covered female form is a more cogent excitant of sex-passion than complete nudity, then is Mlle. Villany deserving of serious consideration; though of course her performance would be impossible in our vaudeville halls. Experienced models, it is known, disrobe quickly and at once as a safeguard against a possibly erotic-minded artist.

THE RAGTIME SHOWS

Musical comedy, so called, is as a rule less objectionable to good-taste than vaudeville; now and again it is quite innocent and dulcetly diverting, as it might always be. But Art hardly enters into managerial calculation when barelegged chorus-girls, with scarcely draped breasts, are sent out into the dim, smoke-laden auditorium of one of the big variety houses in New York. The following citation is taken from a review, written by a woman, of the show running last summer at this theater.—

---

* Even on the legitimate stage is prolonged impassioned kissing frequently rendered nauseous to the sensitive spectator. Naturalistic stage-directors may or may not realize that kissing need be no more 'real' on the stage than killing; that the actors' lips need scarcely touch for the effective counterfeit of almost any kind of osculation required by the playwright's text and directions.

"I mustn't forget the tired business-man's particular delight, the maidens who familiarize themselves with the audience by means of the runways* and plenty of fishing tackle. Quite a spirit of camaraderie is established in a very short time and bridges over that bare space between the first row of the orchestra and the former first row of the stage. As I watched those rounded, dimpled knees passing and repassing along the front row and up the center of the house I decided that Americans possess amazing poise and, again, as I watched the men eagerly reaching for the bait on the lines and even leaving the seats in order to pick up ping-pong balls which had been tossed at them and had rolled down the aisle, I concluded that Americans are also childlike and bland. . . . The more admirers a girl has the more desirable she is to the management, which wishes to engage young women who are popular and can attract persons to the theater."**

Ball-playing between chorus and audience has long been in vogue in burlesque; and I can recall one such show at which the "spirit of camaraderie" that is established in so very short a time ended in the 'gents' in the orchestra being invited to dance with the girls on the stage, of which golden opportunity several availed themselves. It may possibly strike some observers that here we are beyond the legitimate province of the theatric art.

I attended the fall production of the aforementioned variety theater one afternoon last December. Roués and 'baldpates' were not numerously in evidence at this matinée. But there were many sumptuously gowned young ladies, who came in motor-cars; callow youths, obviously fresh from the provinces; a circumspect priest or two. Of course, several of the jokes and situations in the hodge-podge were such as the virgin and the priest must treasure in their hearts, since they couldn't be given voice within the confines of sensitive society or be reproduced in a respectable publication.***

An amusement-seeker so innocent as to wander into this theater without knowing why is hardly conceivable. The photographs attached to the walls without speak quite nakedly enough. For humor, music, dancing, one goes elsewhere. Of course the débutante and the boy from the country will glibly offer specious reasons for

---

* Cf. the aforesaid newspaper review.

** The New York Dramatic Mirror.

*** One of the 'jokes,' to adduce a single specimen, turned upon the low-comedian's failure to comprehend how "Some Baby" could follow "Twin Beds" at a certain theater.

their attendance at such a resort; but he is gullible indeed who does not perceive that it has been, primarily, for both of them an adventure into the tabooed realm of sex. And in their natural thirsting curiosity there is naught reprehensible.

The present commentator recalls a visit paid him one evening in Paris by a theological student he had known in the United States. "I want you to take me to the toughest show in Paris," he said, as if that were the uppermost reason for his coming to the capital. "Do you intend to preach about it?" I asked. "Well, no; but I want to find out about—these things." He confided subsequently that he had seen a performance of what he had been advised was "the toughest musical show" ever put on the American stage; and that he had taken in burlesques when in large cities. He was apparently chaste physically and had never entered a brothel.*

What is the psychologic relation between the normal fact of a man in love with a woman that leads him instinctively, gradually onward to the amatory culmination and the burlesque or variety show, to phrase it crudely, in which a paid dancing-chorus of some thirty unknown girls exert their secondary-sex powers, abetted by costumer, musician, electrician, to incite to concupiscent desire some thirty times thirty unknown men—but without the final gratification?

THE MOVIES

"Inspiration," a moving-picture of artist life 'released' last November, disclosed the heroine for brief moments in complete nudity. Due to the artistry of the producer, Mr. George Foster Platt, late stage-director of the New and the Little theaters, and of Miss Audrey Munson, a well-established professional model, these scenes did not exceed the bonds of esthetic provocation.** The picture called "Hypocrites," in which a naked girl was introduced by means of the superimposed film, proved a bonanza to its

* One evening last winter I was waiting a few minutes in the lobby of one of the residence-halls of Columbia University. A group of four well-dressed students were telling one another rather loudly how they were going to spend the evening. One of them was going to the Winter Garden; another, to "Undine," a movie that had been recommended to him as 'the nakedest ever screened.' The third was being taken by a pal to a burlesque house at which a 'hoochie-koochie' dancer was the shining light, and the fourth said that he was going to cram till eleven and then go down to Ziegfeld's "Midnight Frolic."

** In Boston this picture was alluringly advertised as "the most daring ever screened."

producers. There was really nothing to object to in this picture, except perhaps that the heroine (Truth) was palpably conscious of her nudity. The film as a whole was not remarkable, either for plot or execution, but on the strength of its one innovation it brought manifold more dollars to its owners than other far superior pictures had done. The average 'movie' manager is venal, of course, and the average movie director is not an artist.

THE "FAIREST OF CREATION"

Surely no unbiased theatergoer could find anything except wholesome joy in the diving exhibition given a few years ago in our music-halls by the Australian swimmer, Annette Kellermann. Of recent summers, at the obnoxious street carnivals held in many American cities, even so-called diving-girl 'acts' have been resorted to for pornographic bait.

At almost any of the numerous Californian bathing-beaches may be seen girls and young women, in suits no less scanty (or sensible) than their brothers,' disporting themselves—running, playing ball, dancing—on the sand, in the sunshine. That there may be prurient eyes gazing from the promenade, that some of the bathers may be lacking in the saving grace of modesty, cannot alter the fact of the scene's salubrious, glorious freedom; or the conviction that here is a rightful place for curious-eyed, omnivorous youth to gain acquaintance with the "fairest of creation."

The influence of literary drama on sex in relation to society, this essay has made no pretence at investigating. Nor need much patience, in this consideration, be wasted on the smug persons that cry out against a morality like Brieux's "Maternity."

This inquiry has been made, moreover, from the standpoint of our generally accepted 'morals'—in particular, with regard to the custom of guarding our children from cognizance of the bodily form and functions of the opposite sex. A chaste man can look upon a woman's naked loveliness without erogenous thought; but certainly there is no advantage for his virile self-control in having the *bête humaine* in him played upon by the allurements of a courtesan.

It resolves itself, finally, this matter of sex on the variety stage, into a question of the excitation of *lust*, and with especial pertinence to the immature and uninitiate; and lust, as Shakspere, once for all, phrased it in his sonnet, is—

Enjoy'd no sooner but despised straight,
Past reason hunted, and no sooner had
Past reason hated, as a swallow'd bait
On purpose laid to make the taker mad;
Mad in pursuit and in possession so;
Had, having, and in quest to have, extreme;
A bliss in proof, and proved, a very woe;
Before, a joy proposed; behind, a dream.
All this the world well knows; yet none knows well
To shun the heaven that leads men to this hell.

Contributed to the American Journal of Urology and Sexology.

THE SEXUALITY OF LEO TOLSTOY.

By L. G.

TOLSTOY, the greatest Russian novelist, and also well-known as a moralist, was born in the early part of the last century. Here I shall refer only to his sexual life and his writings on the sex question, leaving the other phases of his life alone.

He began to manifest sexual desire early, and fell in love again and again. When he was in the Cadet Corps it seems he was already a favorite with women, and was not slow in making use of the opportunities offered him. He married at the age of thirty-five or so, and raised quite a numerous family. About the age of sixty-seven or sixty-eight he lost his libido sexualis.

We shall follow him through all the stages of his sexual life, and see how his sexual instinct pictured itself in his writings. In his work entitled "Childhood," there is a chapter with the caption "Something in the Nature of First Love"; and we read as follows: "Katinka made this motion as she bent over the worm, and at the same moment the wind raised her kerchief from her white neck. Her little shoulder was within two fingers' length of my lips. I no longer looked at the worm; I stared and stared at Katinka's shoulder, and kissed it with all my might."—No regrets are expressed by the young moralist for the act. Further on we read in the chapter on "The *Ivins*, a Story of Love directed toward a Youth": "His original beauty struck me at first sight. I felt for him an unconquerable liking. It was sufficient for my happiness to see him.....All my dreams, both waking and sleeping,

were of him," etc.—There is no indication that he considered this attraction sinful or wrong. On the contrary, a little later, speaking of his love for Sonitchka he says: "For the first time in my life, I had changed in love, and for the first time I experienced the sweetness of that feeling. It delighted me to exchange a worn-out sentiment of familiar affection for the fresh feeling of a love full of mystery and uncertainty. Moreover, to fall out of love and into love at the same time, means loving with twice the previous fervor."

Charming, certainly very charming! This does not look like a man who is against love, reproduction and its attributes.

Now comes his boyhood, and we see him again in love, this time with a tinge of sexual desire: "But not one of the changes which took place in my views of things are so surprising to myself as that in consequence of which I ceased to regard one of our maids as a servant of the female-sex, and began to regard her as a *woman*, on whom my peace and happiness might, in some degree, depend. I fear lest my fancy should again present to me the enchanting and deceitful picture which existed in it during the period of my passion for her. In order to make no mistake I will merely say that she was remarkably white, luxuriously developed, and was a woman; and I was fourteen years old." Later he refers to the same incident in the following manner: "My observation of the maid's room ceased long ago; I am ashamed to hide behind a door; and moreover, my conviction that Masha loves Vassily has cooled me somewhat. Vassily's marriage, the permission for which, at his request, I obtained from Papa, effects a final cure of this unhappy passion in me."

Later in his youth he is invited to go to "Auntie's." He refuses it in the following terms: "No, if you do not advise it, I will not go on any account."—" 'No,' I added afterwards, 'I do not speak the truth when I say that I do not want to go with them; but I am glad that I am not going'." Every young man of the same age would act in like manner. The beginning is hard, no matter what you begin, especially going to "Auntie's." All young men are desirous of going, but are partly afraid, partly bashful, when they go the first time. But after a struggle they give in, and the going comes easier and easier.

In his work "Youth" he has a chapter entitled "Love"; and here are some extracts from it: "I do not speak of the love of a young man for a young girl, and hers for him; I fear these tender-

nesses, and I have been so *unfortunate* in life as never to have seen a single spark of truth in this species of love, but only a lie, in which sentiment, *connubial relations*, money, or a desire to bind or to unbind one's hands, have to such an extent confused the feeling itself that it has been impossible to disentangle it."—Here we see that he feels pain on account of the degradation to which love comes down among the people of his class, and some spark of his future ideals. He would like to see pure love, unalloyed, unmixed love, love naked and unadorned; but as yet he has nothing against love, and a little later he writes, " 'It is a pity that I am already in love,' I thought, 'and that Varenka is not Sonitchka. How nice it would be suddenly to become a member of this family! I should gain a mother and an aunt and a wife all at once.' "—In another place he writes: "Affairs of the heart engrossed my attention a good deal in the course of the winter. I was in love three times. Once I fell passionately in love with a very plump lady, who rode in the Freytag riding-school, in consequence of which I went to the school every Tuesday and Friday"....."I fell in love again with Sonitchka when I saw her with my sisters"..... "And finally I fell in love for the third time that winter with the young lady with whom Volodya was in love."

All through this work he shows the different failures to which love and marriage are subject; but he does not consider them as an evil, or as anything sinful. In "War and Peace" he refers to marriage and the sexual relation as "the medicine which God ordained," but not with any show of scorn. In "Anna Karenina" he represents a woman who not being satisfied with the sexual love her husband gave her, abandons this man of science, and goes to live with a strong, good-looking officer, who is able to satisfy her sexually. But she is punished for breaking her marriage vow. Not many will agree with me in this synopsis of Anna Karenina; but I cannot help it; this is my view of the book. All he wants to show is that legal marriage is the real union of the sexes; anybody transgressing the boundaries must suffer for it. (You see, he was married himself at that time).

Now we shall pass to the end of his sixties, when he lost his sex instinct, and see what he thought of marriage and of the relation of the sexes then. "Kreutzer Sonata" is the book, and still stronger is the "Sequel to the Kreutzer Sonata." Here we have some of the most typical extracts: "First, I wish to say that a firm conviction (supported by false science) has established itself

among all classes of our society, to the effect that sexual intercourse is necessary for the health, and that marriage not being always possible, sexual intercourse without marriage, and binding the man to nothing beyond a mere payment of money, is quite natural and a thing to be encouraged. And I wish to say that this is *wrong*.

Second, in all classes of society conjugal infidelity has become very common. And I think such conduct wrong. Men and women should be educated at home, and by public opinion both before and after marriage, *not*, as now, to consider *being in love and the sexual affection* connected therewith as a *poetic* and *elevated condition*, but as being an *animal condition degrading to man*.

Third, Again, as a consequence of the false importance attached to sexual love, the birth of children in our society has lost its meaning. Instead of being the object and justification of sexual relations, it is now a hindrance to the pleasant continuation of amorous intercourse. And I think such conduct is wrong.

Fourth, In our society children are considered either an unfortunate accident or a hindrance to enjoyment. And I think this is wrong.

Fifth, In our society, the falling in love of young men and young women, which after all has *sexual love as its root*, is considered poetical, and is extolled as the highest aim of human effort. And I beleve that this is wrong.

It is wrong because the aim,—the union with the object of one's lovè with or without marriage,—however it may be poeticised, is an aim unworthy of Man, though considered by many as the supreme aim of life. In brief, no one denies that chastity is better than dissoluteness. But people say: 'If it is better not to marry, evidently we should do what is better. But if all men do so, the human race will cease; and it cannot be an ideal for humanity to destroy itself.' The extinction of the human race, however, is not a new idea. It is an article of faith among religious people, and to scientists it is an inevitable deduction from observation of the cooling of the sun. (???). It is said, 'If people act up to the ideal of complete chastity, they will be exterminated; therefore the ideal is false.' But intentionally or unintentionally, those who say this confuse two things—a precept and an ideal. The Christian's ideal is love to God and to his neighbor. It is renunciation of self for the service of God and man. But *carnal love, marriage,*

is a serving of self, and is, therefore, at least a hindrance to the service of God and man; and consequently *from the Christian point of view, it is a fall, a sin.*

Getting married cannot conduce to the service of God and man, even if the object of the marriage be the continuation of the human race. It is much simpler for people, instead of getting married to produce further children, to save and support those millions of children who are perishing around us for want of food for body and soul."

Now, I am not fighting Tolstoy's nonsensical ideas; I am merely showing the reader that when a man loses his sex instinct, the first thing he does is to call that deficiency *chastity*, and make a divine virtue of his impotence.

No one but an impotent can be chaste.

THE RESULT OF CLOSING THE SEGREGATED VICE DISTRICT UPON THE PUBLIC HEALTH OF CLEVELAND

By A. R. Warner, M. D.

Superintendent of Lakeside Hospital.

In order to determine as accurately as possible the influence of the closing up of the segregated district of Cleveland upon the public health of the community, particularly in regard to the infections with syphilis, the following tables and comparisons were assembled.

It has been for some time the custom in the Lakeside Dispensary to secure, whenever possible, from each patient having syphilis a statement of the date infected, the type of person from whom the disease was contracted (that is, whether from a prostitute, street walker, friend, etc.); also where infected (in a public house of prostitution, assignation house, rooming house, etc); also whether the patient was drunk or sober when the disease was contracted. It is not possible to induce all patients to give this [these] data fully and freely, but many will give it. [them. Data is plural.]

Before the closing of the segregated district, for the pamphlet of the Federated Churches, entitled "Suppressing Prostitution in Cleveland," there was collected from the dispensary records a series of 112 cases reporting fully the source of their disease. The individual reports of each of the 112 cases were carefully compared

and no effort was made to include cases not giving full and satisfactory details. The object of this table was simply to determine accurately the percentage of infections from the various sources. The report follows:

"One hundred and twelve cases of syphilis in men, acquired in Cleveland within the past eight months, have come to the Lakeside Dispensary for treatment. Women, old infections, and infections acquired outside of Cleveland are not included in these figures."

Sources	No. Cases	Percentage.
Segregated District	45	40.2
Street Walkers	29	25.9
Clandestine Prostitution	10	8.9
Accidental	14	12.4
"Friends"	11	9.8
Marital	3	2.6
	112	99.8

The above list included only the infections acquired in Cleveland during a period of eight months by men who gave the full data. In addition to this list there must have been more than a few patients treated in the dispensary for syphilis acquired in this period, who either did not contract the disease in Cleveland or who did not give a full report of the source.

To compare with the above table the individual records given by men infected in Cleveland in the eight months period between April 1, 1915, and January 1, 1916, were collected. In addition all cases of fresh infection for the same period treated in the dispensary were also collected. In order to include absolutely all the infections contracted before January 1st the records were not searched until late in February. A change in record keeping made it much easier to locate the cases not giving full information as to source in this series than for the first series. The individual sheets giving the data as to source were always kept apart from the routing records and readily available. There were only 18 full records of infections acquired in these eight months, the same period of time of the first series.

Sources	No. Cases	Percentage.
Street Walker	6	33.3
Friend	4	22.2
Unknown or accidental	6	33.3
Clandestine Prostitution	2	11.1
	18	99.9

In addition the records showed that 35 other cases of the disease in men acquired in this period were treated. These included out-of-town cases (5) and cases not giving full data, such as were excluded from the former series. The attendance at the dispensary increased 7,052 visits in 1915, indicating that the number of patients contributing toward the last series was greater than that contributing to the first. Therefore, a comparison of the eight months preceding the closing of the segregated district and the eight months following this closing as to the amount of syphilis treated in Lakeside Dispensary may properly compare the syphilitic infections in Cleveland.

In eight months BEFORE the closing of the segregated district		In eight months AFTER the closing of the segregated district	
Listed cases	112	Listed cases	18
Unlisted cases, ..	(?)	Unlisted cases	31
Total	112 plus (?)	..	53

Although Lakeside Dispensary is situated near the old segregated district and undoubtedly is selected by those living near this district, its attendance comes from all parts of the city, the Newburg district furnishing the greatest number of patients. The addresses of those in the first series of 112 are as scattered as those in the second series of 18. The addresses of the 35 unlisted cases are equally scattered and 5 of these were from outside the city. It may, therefore, be assumed that this comparison is a fairly accurate picture of the public health as respects syphilis, *before* and *after* the closing of the segregated district. With the vice district in operation the comparative figure is 112 plus a considerable more. Without the district the total figure is only 53. It is difficult to realize the saving in human life and suffering that these figures indicate. Less than half the new infections mean less than half the suffering from long standing and latent disease and less than half the infected wives and children.

From the standpoint of public health, the closing of Cleveland's vice district was certainly wise.—*Cleveland Med. Journal.*

The results reported by Dr. Warner are exceedingly interesting, and if they should be corroborated by investigations of other cities, there would be but one thing to do: the immediate,

unequivocal and relentless closing of every segregated vice district in every city in the Union. Two factors, however, the author has left out. He has left out of consideration the influence on venereal morbidity of venereal prophylactics which have come but recently into use. I believe an investigation would show that, due to the use of venereal prophylactics, there is a great falling off in new cases of syphilis all over the country, regardless of the closing or non-closing of the vice districts. The second factor is—salvarsan. No matter how opinions may differ as to the *curative* value of salvarsan, there is no difference of opinion as to its remarkable effect in curing open lesion and thus rendering the individual non-dangerous as an infecting agent.

Yes, venereal prophylactics and salvarsan have reduced the incidence of luetic infection the world over. And it is a pity that the author did not give the figures for gonorrhea in the ante-closing as compared with the post-closing days.—W. J. R.

Translated for the American Journal of Urology and Sexology.

THE SUBLIMATION OF SEXUALITY

By Dr. Hans Blüher

THERE are few academic ideas of scientific or amateur sexology which lend themselves to as easy and frequent misunderstandings as that of sexual sublimation. This comes in especially handy when one wishes to cloud or to confuse the issue and I might almost say that the majority of people fall back upon sublimated sexuality when they wish to give an evasive answer to questions of sexuality.

Sublimation is easily and extensively confused with refinement or whatever one may call it, and the confusion is the easier as the two things are found in nature side by side. But the fact that the two are found together in reality doesn't justify us in overlooking their entirely different nature.

When we consider on one hand primitive, frank sexuality, and on the other hand its two offshoots, refinement and sublimation, and when we watch the development of those two offshoots we understand at a glance their entire mechanism. And in this case we discover that the two offshoots follow an entirely different mechanism.

The difference is clearly shown by the following illustration: Take as your starting point the love life of a primitive individual from a lower race and follow the development of sexuality in higher and higher types until you reach a highly cultured man; you will find that in the former case sexuality originates in the genital regions and returns to them by a direct way; in the latter case, on the contrary, sexuality passes through many voluptuous preliminaries before it reaches its climax. Kissing, dancing, flirtation, perfumes, clothes, gradual approach with new allurements at every step, all those are the voluptuous preliminaries which we call refinement.

Don't forget, however, that all those preliminaries are laden with a sexuality which, for the time being is very weak, but which a trifling incident can strengthen and even precipitate into the orgastic stage. The preludes, postludes and intermezzi of sexuality are symptoms of refinement.

We might designate them as the sexual rites of civilized man, but we should not mistake them for culture. This is the process of refinement: sexuality spreads gradually into domains which are not comprised in the purely genital zone and thus enlarges its own sphere of action.

Sublimation is something entirely different. This is the way it generally proceeds: A subject, A, let's say Goethe, feels a sexual attraction for an object, B, let's say Charlotte Buff. A great amount of sexuality in all possible forms accumulates in the course of perverse or nonperverse moods in the subject who becomes aware of it and endeavors to give it an outlet. No outlet can be given it by way of taking direct possession of the object, for this object belongs to some one else. Consequently many other means such as physical exercise, onanism, etc., are resorted to in order to allay the sexual tension. One of these means is sexual sublimation. Another object, B^1, which is somehow related to object B, detracts to itself a part of the sexual libido, modifies the sexual character of the libido and makes out of it something entirely different. This modified libido drives then the subject into producing some intellectual work. Let's follow the process in the case of Goethe and Charlotte Buff: Goethe's poetical mind replaced the unattainable Lotte by an ideal Lotte, which was not simply a double of the real Lotte, whose thought might lead to masturbation, but one whose thought would lead to the creation of a work of art: Werther. And thereupon the work of art itself

becomes the aim of the original sexual impulse. This, however, cannot relieve the sexual libido even if it transvaluates it permanently. The new subject Goethe-Werther is no longer a sexual organism but a sexual derivation, an example of sublimated sexuality.

In order to understand this we must see clearly that the nature of a tendency is absolutely conditioned by the nature of the object toward which it tends. Every one of Goethe's actions toward the real Lotte were prompted by refined sexuality, his conduct toward the Lotte of Werther was prompted by sublimated sexuality. We must also take into consideration that in the process of artistic creation it is only the first impulse which is of sexual origin, but not the final shaping of the work. The sexual libido transformed itself in this case into poetic creation but this was solely due to the special predisposition of the subject Goethe; when such a predisposition is lacking it may transform itself into some other kind of impulse, for instance into philanthropy or social service. The result of sublimation is always twofold: first the mind is stimulated to take up a project it already held in a latent state and to carry it out; secondly, the sexual tension caused by the original object becomes more bearable. The truth of this statement will be evident to every young man who once felt the need to celebrate his love in a poem.

This theoretical statement of the question makes it clear that refinement and sublimation are two entirely different things with processes all their own, and which may, however, be coexistent. Refinement is still sexuality localized in the periphery and which only needs to be strengthened to reach the orgastic stage; sublimation is transformed sexuality, an offshoot of sexuality; it is no longer felt as sexuality and cannot pass into the orgastic stage by being merely strengthened.

Modern pedagogy of which Gustav Wyneken is the leader has had to take a decisive stand in regard to sexuality and its sublimation. It has recognized the distinction between the two. This distinction will appear the more striking when we recall the antagonism between the new ideas and the educational methods of the catholic church. Attacks directed from that quarter against Wyneken, (see "Wyneken and the New Youth" by George C. Steinicke, Munich, 1914) have made the two positions very clear. I really believe that it is high time to state them with the help of the keenest and deepest possible presentation of the problem.

The catholic church demands in a word that only the minimum of sexuality necessary to assure the continuation of the race be put to use that the rest be sublimated. More accurately speaking, the voluptuous feelings which accompany the act of procreation must not be considered as a legitimate gratification; as they cannot be sublimated they are, at least theoretically, condemned as being a consequence of the original sin. The church's dictum is then that every urge shall be transformed into religious fervor. This is exactly the formula of sublimation. The urge tends then toward an object different from its original object, a cosmic or a methaphysic object, God, a saint, the virgin Mary, the universe or any other thing; this transformation modifies the character of the urge; it is no longer a natural urge; it becomes fervor; in other words the effective elements of piety are of sexual origin, while the objects of the pious fervor are created by the mind.

It is certain that there creeps into this piety a certain amount of sexuality which is not sublimated but merely refined. The very charm of the male and female saints does not allow the transformation to proceed very far and the urge retains its original sexual character. Such is the origin of the mystic erotic element we notice in catholic worship.

While the aim of catholic education is to sublimate and to drive permanently into the old hieratic paths whatever amount of sexuality is not needed for the procreation of children, Wyneken and his disciples wish to sublimate sexuality for the benefit of culture, especially of intellectual culture, in a word for the benefit of intellectuality. In this case, values are not established dogmatically, according to their intrinsic importance; rather do they establish themselves as they are forced upon man by the evolution of the universe. We may well assume that there is still in that conception a survival of religious ideas but the whole point of view is entirely different.

Let us go back then to the sexual problem proper and ask one question: To what extent can sexuality be sublimated? The answer should be: the process has its limitations and everything depends upon the individual. One cannot sublimate all sexuality; there is always a residuum which demands an outlet in the primitive orgastic fashion by way of the refined form of sexuality. I suppose there always remains a residuum which cannot be sublimated even in people who renounce all sexual activity and whom we might, from the catholic, buddhist and schopenhauerian

point of view call saints. Only in this case sexuality is retained in its autoerotic form, that is as muscular, fecal or anal eroticism, a process which is not outwardly noticeable and escapes every means of control.

We see that in the teachings of the catholic church, especially in its ethical theology, the suppression of that non-sublimable residuum has necessitated the adoption of a whole system of measures reaching far into the minutest details of casuistic.

From a study of the everyday life of average and superior people we gather that there is such a residuum. The fact that it is present in superior people in the same coarse form it affects in every one else, and without any substantial difference, shows us that it does not constitute an obstacle to greatness.

We are told that Beethoven was chaste, but nobody can be positive about that for in those days people were much more reticent about masturbation than they are nowadays; Goethe was anything but chaste and so were Shakespeare and Byron.

At the same time the sowing of wild oats has its limits. There is no man given up absolutely to mere sexual gratification. Even the wildest wanton clings to some artistic worship which he owes to the sublimation of his sexuality. It seems as though the soul life of man would not allow him to run the whole gamut of sexuality with all its perversions.

This opens up to us a rather optimistic outlook as far as culture is concerned, even if we must admit that in certain individuals, dissipation reaches a degree which makes it no longer compatible with culture.

After learning how far sexuality extends in both directions, educators should determine its extent in each and every individual pupil through a gradual, unprejudiced, severely analytical study, the very opposite of suggestive study.

The part of sexuality which is recognized as capable of being sublimated can then be submitted to a specific training. And this is the beginning of a great process which will enable us to reach some day very remote and very lofty goals. The residuum incapable of sublimation and upon which the church frowns can be submitted to a practical diet by a pedagogy that aims to foster culture. Here we must stop moralizing. It is useless to bemoan the fact that a part of sexuality cannot be sublimated; neither should that part of it be made to suffer insults, scorn or persecution. The one thing to do is to see that it does not strike a dangerous path.

Our modern educators speak of the "affirmation of eroticism." I suspect that they do not have a firm grasp of the subject. They are still laboring under the delusion that all sexuality can be sublimated.

If we observe the effects of that process in one individual we will notice that the attempt to transform all sexuality is just as harmful for sexual life as the attempt on the part of the catholic church to stamp it as sinful. To say to a young man who can no longer restrain his sexuality: "sublimate it" is not only absurd, but dangerous as well.

There are still other ways of transformation in which sexuality is directed to an object leading into a blind alley: I allude to the compulsion and anxiety neuroses. Men affected with these psychic troubles are even less fitted for the duties of civilization than the men who suffer under the burden of "sin."

In the domain of sexology we must beware of spurious mysticism and remain pure rationalists. Only an alert mind can cope successfully with the protean nature of sexuality and check it when it begins to run amuck.

It is only after understanding clearly the mechanism of sublimation and refinement that one will be able to make accurate computations instead of merely giving one's imagination a free rein, and to throw light upon the subject instead of obscuring it.

For The American Journal of Urology and Sexology.

A PROBLEM IN SEXUAL ETHICS

By Prof. Christian v. Ehrenfels.

A MEDICAL student, twenty-four years old, physically and psychically thoroughly sound and robust, has his last examinations before him. He expects after practicing for a few years to earn an income which will permit him to get married and support a family. Until now, by the exercise of considerable self-control, he has refrained from all sexual relations. He has observed that this abstinence, gained now and then only with difficulty and hardship, has on the whole increased his vigor and psychic tension and working power, but for some time disquieting symptoms have been making their appearance. Sexually libidinous fancies pursue him with a power and persistence to which the strongest exertion of will-power is no longer equal. After semi-sleepless nights he gets up in the morning with a tired languid feeling. He cannot get rid of a dull heavy sensation of

pressure in the forehead and temples. Only with the greatest effort can he force his attention to his studies, every unwatched moment it flutters away in the one direction. The studies which he still has to accomplish, merely a fragment of what he has already learned practically without any effort, appear to him suddenly threatening, overpowering, unconquerable and there arises in him a hitherto unknown anxiety that he is not equal to the task, that he will succumb to it. There is no doubt those are the symptoms of beginning nervousness.

A medical colleague to whom the sufferer relates his condition answers offhand: "My friend, the matter is very simple. Your nature categorically demands a woman, of which you deprived her until now and which you must give her now if you do not want to become a neurasthenic. You are otherwise not a fool or an imbecile, you are a splendid fellow besides, in whom all kinds of women would take pleasure. The woman is the crown of all creation and the highest pleasure in life. Do not think any longer—go ahead."

In all this there is really nothing new for our student. He has told it to himself a dozen times and more, and whenever he said it to himself it nodded to him and it beckoned to him from all sides as if in a flower-garden. But as the watchman in the garden there stand the moral scruples. "To seduce an unsuspecting innocent girl, to force or flatter away from her her maidenhood, her best possession and guarantee for a future happy marriage?.....or to have to consider himself bound to her, to her, the workingman's daughter, with uncultured speech and the lack of understanding for the finer things of life.....,how rapidly such a little flower withers! She is also practically of my age, under no circumstances would it be a happy marriage and an unhappy marriage cannot be a moral duty."

"But perhaps it would be better—the wife of another? There is a good opportunity for it. Yes, he has not failed to notice it—so foolish he is not. "It would be beautiful, an unimaginable pleasure, such a woman! But the theft of somebody else's possession? True, there are moralists who affirm that marriage without love is wrong, not any better than prostitution. And does she love him, can she love him, when she is so ready to come over to me? But nevertheless a chain of lies, masking, deception and meanness of the lowest kind would become attached to it. To have to look into the eyes of the deceived man and the children—never!"

"But if not this, then there remains the so-called sewer of prostitution. True, in honesty I must confess it, the thing does not seem to me so sewer-like. Yes, I even think it is quite splendid. I see all colors before my eyes at the idea of spending an hour alone with one of those charming women, but—the danger of infection. . . . should misfortune want it—then I am ruined. . . . . all my living seed, the best inheritance of my father, for all eternity. True, there are remedies to protect oneself, but—how disgusting! When the blood rushes like a torrent and the senses are drunk with pleasure, to have to think of that! And then none of these remedies are without exception absolutely sure. And even if they were, the moral dirt. . . . . and the thought of her, the prostitute, that I can no longer get rid of. . . . to have received the first blissful thrill that can be given by a woman from the absolutely lost one. . . . in the bridal bed to have to think of her, who has by then sunk down to a procuress or at the best has become an attendant in the public toilet rooms—ugh! So this also not."

"But what then? I must liberate myself, I also have duties towards myself. I have no right to make myself sick from moral hyper-sensitiveness, any more than others from frivolity and dissipation. True there are physicians who affirm that sexual abstinence can never act injuriously on one's health. How correct this is I can judge now for myself: it is surely not so bad as syphilis or pulmonary tuberculosis, but still bad enough to run down one in time. In some books one reads that self-abuse is not at all so injurious as is generally believed, even harmless if it is not practiced to excess. But still the matter must be at least serious—otherwise the way out of the difficulty would be too simple. . . . but then . . . . . oh, the name alone. . . . . a masturbator!. . . . . do you want to sink to that? So that also not. So finally, after all, there is nothing left but the old, long-practiced abstinence, its tortures, and in addition to have to look on how it slowly but surely is making me ill."

PROF. EHRENFELS' PROBLEM IN SEXUAL ETHICS

By William J. Robinson, M.D.

I have translated the above from Prof. Christian von Ehrenfels' introduction to his most excellent, thoughtful and philosophical monograph, *Sexualethik*, which I regret to say I have come across only to-day. Dr. Ehrenfels, who is Professor of Philosophy at the University of Prague well presents the moral scruples which

assail every high-minded, conscientious young man, and the struggles which he has to go through. But Prof. Ehrenfels has left out one contingency, one possible issue. The problem is not quite a cul-de-sac; there is a way out of it. Whether he left out that solution of the problem because then the problem would no longer be a problem, or because that solution of the problem is impossible or at least not feasible in Prague and in smaller towns, I do not know. But that such a solution of the problem does exist in large cities, and is utilized by an ever increasing number of men cannot be subject to any doubt. As I said many times before, sexual problems should either not be discussed at all, or when they are discussed they should be discussed in absolute frankness without any reserve and without any evasion.

There is one other possibility which could have presented itself to the young student's mind. It is doing no violence to our imagination or to the law of probabilities, to believe that there is a thoroughly respectable young woman of about the same age or older, or perhaps a widow, who is harassed by the same disagreeable sensations that annoy the young man. She may be even suffering worse than he does. She may have become anemic, chlorotic, dyspeptic and acquired a dingy and pimply complexion, or her nights may be sleepless and restless, and she may have become listless, despondent and incapable of any work. And assuming that that young lady is a radical young lady and has imbibed the ideas of Prof. Ehrenfels himself, that there is nothing sinful in extra-matrimonial intercourse *per se*, why should not that young man and that young woman come together and live in temporary union, this temporary union being dissolved at the desire of either party or being perpetuated into a permanent union when they have acquired the longed for competence and are able to keep up a home and support a family? Here there is no moral degradation on either side, no danger of venereal infection, no disgrace, no scandal, no possible tragedy. The only danger is that of pregnancy and that can be easily prevented.

Such a union presents in itself nothing injurious to either the individual or the race, but on the contrary contributes materially to the physical and spiritual welfare of two individuals. And if one is permitted to go as far as Prof. Ehrenfels does in believing that extra-matrimonial intercourse may be permitted when it is for the benefit of the individual, then why should not those two individ-

uals be permitted to live together and why should such a union be looked down upon instead of being accepted as perfectly proper, rational and healthful?

I do not know. What do you think of the matter?

Abstracted for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY.

SEX CRIMES AND THE SEASONS

By Dr. Paul Gaedeken.

ONE of the greatest advances of the nineteenth century was the extension of scientific methods into regions which had previously been occupied by mere speculation. This is strikingly true when one considers the result of the application of such methods to man and the social system. One would not say that the advance has been very great but we have at least discovered that the scientific method is the right avenue of approach. Thus in criminology the statistical method has established numerous facts which no amount of unwillingness to believe can set aside. This is as true of sex crimes as of others.

The origins of sexual transgressions can be understood only in connection with the other phenomena of the sexual life. Thus the statistics as to conception throw an important light on the criminal statistics. Tables of such statistics are helpful but they can be properly appreciated only if one understands the phenomena which lie behind them and appear symbolically expressed in the figures. That a certain number of sex crimes or of conceptions have occurred signifies that an equivalent number of individuals were at that time in a certain psychophysiological condition which had resulted from various internal and external conditions. The main problem is to determine what those conditions may have been.

In the beginnings of any science we usually describe conditions rather than explain them. In the present matter it is hardly an explanation to say that the phenomena are the result of the sex impulse. We must seek the explanation in those peculiarities of the sex impulse which differentiate it from other impulses. While the presence of the sex glands is essential to procreation, castration shows that *the psychosexual mood* which results in the procreative act is *not* dependent upon them.

On the other hand the mechanism of erection is essential. The psychosexual mood is manifested by a flow of blood to the sexual

---

Archiv für Sexualforschung, I, 227, 1916.

organs and this is a result of nervous reflex which may have as cause mechanical, chemical, or purely psychic stimuli. Whatever the deeper causes of this psychosexual mood in any individual case, the vaso-motor system is an essential intermediary. Whatever influences this system influences the mood. Thus when we find a relation between the season and conception or sexual criminality we must investigate any possible relations between the season and the vasomotor system upon which the phenomena depend.

Fortunately the results obtained by the Finsen Phototherapeutic Institute show that there is a close relation between respiration and circulation, and that the seasonal variation of these two functions rests upon the chemically active light rays. This is not only true of the intense radiation of the light-treatments but also where merely the face and hands are exposed in the ordinary way. On the other hand no such relation can be shown for temperature, humidity, barometric pressure, or atmospheric electricity. The effect of the rays on the muscles exposed to them induces a general reaction in the system, the more so at those seasons of the year when the light intensity is great and the system unusually sensitive. This reaction undoubtedly includes the psychosexual tone. (See: Lindhard, Shand, Archiv f. Physiologie 26, 1912, 30, 1913. Gaedeken, Archives d'Anthropologie Criminelle 24, 1909. Z. f. Psychotherapie u. med. Psychologie, 3, 1911.)

From this standpoint it is no wonder that the psychosexual condition of Spring and Summer should be manifested in the statistics of conception and of sexual transgressions. Neither is it surprising that other explanations have proven inadequate. Thus the attempt to explain the increase of conceptions in Spring as an inherited periodicity fails when we consider that the increase appears six months displaced in those Europeans who have settled south of the Equator. Mantegazza's suggestion that the cause lay in the increased food supply fails when applied to a land like Servia where the orthodox fasts are strictly kept. Aschaffenberg's attempt to coordinate sex crimes with alcoholic excesses breaks down when we compare sex statistics with those of other assaults. The maximum of sex crimes in Spring does not correspond to an increased consumption of alcohol. This is confirmed by the Danish statistics which keep separate records of chronic alcoholics as distinguished from others. Gross' suggestion of the effect of greater opportunity for such crimes in Spring is hardly sufficient. That opportunity plays a part in late Summer has long been known.

The important fact is not however, that so many explanations fail, but that we have an explanation which does explain. A comparative study of the conception statistics of various countries shows conclusively that we are dealing with a climatic factor, but the statistics from Greenland show that temperature is not that factor.

The relation between sexual crimes and the seasons as shown in the statistics and physiology is of more than passing interest. It forms the basis of whatever policy we may formulate. It also indicates the direction which criminology must follow in order that the data collected may be most useful. The collection and editing of such data are of the greatest importance.

The first requirement is an international committee which shall collect data of all kinds and by uniform methods which will permit good comparative studies. Unless the data are so collected their richness leads only to confusion. For example, it is of the greatest importance to know whether the data refer to crimes against children or adults and whether first or second offences. It is also important that physiological and psychological studies be correlated instead of leaving the embryo criminologist to grope his way among the publications of multitudinous specialists. If the various universities could work together, by exchange of professors or otherwise it would not only increase the fruitfulness of the work but would furnish a desirable counterpoise for the tendency toward too narrow specialization. Finally it is to be desired that preconceived notions as to causative complexes be not allowed to narrow the observations to such an extent that climatic and social factors will be obscured.

My computations of the percentage of recidivists in sexual criminals furnish no grounds for pessimism. Such are much less frequent than in the case of crimes against public order or property. Thus in spite of the greater sensitiveness to seasonal influences the sex criminal is by no means insensitive to punishment. This favors the concept that sensitiveness to punishment should determine the sentence instead of a postulated "free will." The latter leads to absurd results.

ABSTRACTS

STRIKES AGAINST MARRIAGE IN ANCIENT TIMES.

There is nothing new under the sun. "The Strike of a Sex" is neither new nor original.

That strikes against marriage occurred in olden times is reported by Lellius and Schottelius. The young women of Milet, an ancient commercial town, formed a peculiar association. The latter was based on the idea that the marriage state is one of misery in which the woman was subject to the man and which brought her nothing but pain and trouble and deprived her of her liberty. For this reason the women swore never to marry and if force was used in bringing them to wedlock they were pledged to prefer death by hanging. Marriages were almost suspended and suicide among the young women reached shocking proportions.

The authorities hit upon the following plan to overcome the evil. Counting upon the sense of shame of the women, they decreed that after her death every suicide should be publicly dishonored by being dragged through the city streets, naked, with the same rope that caused her death, and her body left exposed to the insults of the populace. Only one such example sufficed to break up the organization and force the young women into the bonds of wedlock.

A CASE OF UNUSUAL FERTILITY WITH CONSTANT BLEEDING BETWEEN PREGNANCIES

Unusual fertility in woman has for years excited the interest of gynecologists. In 1834 there was reported the case of a man whose first wife bore quadruplets four times, triplets seven times, and twins ten times, and whose second wife bore triplets once and twins six times. This father had 70 children in all, and the overproductiveness seemed to arise from the father's side. Similar cases are mentioned.

A characteristic of extraordinary fertility is the tendency to repeated multiple births, which are regarded by many as con-

Zentralbl F. Gynek, 1914, 10.

stituting an atavistic tendency in man. Furthermore there is persistence of a primitive condition of the sexual organs such as polymasty, uterus bicornis and an ovary rich in follicles and poor in connective tissue.

The case reported in detail is that of a 45 year old widow who was herself a twin who bled profusely but without other symptoms from her tenth to her twentieth year when she married. The next day the bleeding ceased. After that there followed in rapid succession pregnancies, births, abortions, lactations, interrupted by new pregnancies, and in between by persistent bleeding. In 25 years this woman had gone through 30 pregnancies, had borne 36 children of which 20 were living, including twins four times and one set of triplets. The most interesting feature, however, is the rather severe constant bleeding which persisted uninterruptedly when no pregnancy existed.

If we assume in woman a monthly ovulation, causing a monthly menstruation there seems in this case to be a constant ovulation (repeated conception at the first coitus) associated with a constant bleeding. Such findings of unusual richness in follicles has repeatedly been observed elsewhere. Accordingly by means of the hypothesis of an increased ovulation not only the great fertility, but also the prompt conception as well as the continued bleeding between pregnancies may be satisfactorily explained.

THE SCIENTIFIC FOUNDATIONS OF SEXUAL PEDAGOGICS.

After a discussion of some of the psychological factors involved in character building and teaching, and a strong plea for the recognition of sexuality as an unavoidable foundation upon which we must all build, Prof. Johannes Dück (*Archiv f. Sexualforschung*. I, 303, 1916), summarizes his conclusions as follows:

We may regard the following facts as established and a proper consideration of them essential in any discussion of training.

1. Sexuality first reaches consciousness between the eighth and twelfth years, usually earlier in girls than in boys.

2. Sexuality appears in boys between the 11th and 15th years, naturally. With girls, sexual activity usually begins with undifferentiated displays of affection. With boys, the first intercourse is usually during the first excursions from home. With girls the temptation is greatest between 18 and 28.

3. At present comrades and servants play an important role in the initiation of sexual activity. But the activity may arise spontaneously.

4. The desire to masturbate appears in 75 per cent of our school boys between the 11th and 15th years.

5. Venereal infection resulting from rape is distinctly on the wane.

6. We may properly speak of a pathologic displacement of sexuality on the part of our young folks.

Rather less certain are the following:

7. The influence of teachers is at present mostly negative. With girls the teacher plays a more important role without sexuality reaching consciousness.

8. Owing to the suggestibility of the adolescent this is the time when character development can be most profitably undertaken.

9. School comradeships have little to do with sexuality.

10. The Bible and the Classics affect sexuality only after attention has been called to them and then only where a lack of candor has aroused curiosity.

11. Homosexuality where it does appear is nearly always a pathological manifestation of adolescence and passes away spontaneously. For the most part it results from seduction.

12. Very important are the relations between the nutritional life and sexuality. For example; alcohol and other stimulants; excessive protein, sleeping conditions, clothing and overfeeding are to be considered.

13. The extraordinary brain and nerve stimuli which act upon our youth at present produce a simulated and a real precocity.

14. The high tension of our economic life disrupts the family with a corresponding lack of control. This touches all phases of life including the sexual.

15. The relative ease with which luxuries are obtainable and the democratization of the people has removed many old barriers.

Although the goal of education may be differently viewed from various angles, we may consider the following as established for our people and time:

1. Since the whole of our existence has its roots in the sexual life, sexual instruction is much broader than a mere teaching of physiology.

2. The purpose of training is to develop a compact personality which can adapt itself to any conditions, that is, live happily.

Hence the importance of proper training, mental, physical and spiritual.

3. From the standpoint of eugenics it is important that there be a selection of those individuals who possess desirable traits for propagation. The difficulties are great but we ought at least to try to avoid unfavorable influences during the period of development.

4. Increasing democracy has spread the idea of personal freedom and irresponsibility. We should inculcate from earliest years a sense of responsibility, not only to one's self but to posterity.

5. Training should be in the direction of absolute truthfulness, especially towards one's self. Only by so doing can we improve our absurdly false culture.

6. The most natural and potent confidant of the child should be the parent. To this end an entire re-education of the parents is necessary.

7. Since absolute frankness is necessary in the training of the child, all who have to do with it must make themselves masters of the facts of sexology and answer questions honestly whenever occasion arises.

8. We need well rounded self-contained characters, hence, instruction should be as individual as possible.

9. We should aim at developing self-control, strength of will and a capacity for impersonal self-criticism.

10. It is essential to develop as far as may be the appreciation of beauty in all forms since herein lies the possibility of ennobling the sexual life.

11. A conscious purpose in life makes for happiness and social usefulness. It also furnishes the foundation for self mastery. After all, the art of life rests upon an appreciation of the relation between work and joy and that should be the goal of all our teaching.

POSTMORTEM CESAREAN SECTION.

Dr. James A. Harrar reports ten cases of postmortem Cesarean section (*Amer. Jour. of Obstetrics*, June 1916). Realizing that delay in the delivery of the child is often caused by the confusion consequent upon the death of the mother, he emphasizes that the life of the infant depends upon the prompt operation by the atten-

dant. Although it is always best to gain the consent of the nearest relative of the dead woman for the performance of Cesarean section, it is the imperative duty of the surgeon to save the child, and his sense of duty must outweigh lesser considerations.

In Rome, from the time of Numa Pompilius, civil law decreed Cesarean section in pregnant women dying undelivered, and the Church set its seal upon this edict. That the operation was even recognized in ancient mythology is evinced by the reputed births of Bacchus and Aesculapius.

Although in the majority of cases postmortem delivery has not succeeded in saving the life of the child, the percentage of successful cases is increasing, according to figures given from 1862 to 1914. Study of the recent literature has convinced Hallman, who collected 68 cases, that the prognosis is better in sudden, rapid and violent death, disease of the central nervous system, heart and kidneys, than it is after long continued illness which has impoverished or tainted the blood of the mother.

Delivery by Cesarean section is advised in all cases except in those where death occurs at the end of second stage of labor, in which prompt extraction by low forceps or rapid extraction of a breech may be done; but the success of delivery per vaginam depends upon the normal conditions of the pelvis.

Fifty women among 91,600 pregnant women at or near term at the Lying-In Hospital (New York) have died undelivered, the majority dying in less than an hour after reaching the hospital, and 19 postmortem deliveries have been performed. Version was done 7 times, resulting in 7 stillbirths. One living child, the head beng on the perineum at the mother's death, was extracted by low forceps; another child, a breech presentation, was delivered living. Cesarean section was performed ten times, and the author gives a detailed description of each case.

Of these ten cases (which include the delivery of twins) three babies were stillborn, their death probably occurring before that of the mother; four others had feeble heart-beats and attempts at resuscitation were not persisted in; one infant gasped feebly after its delivery and then died; one, slightly asphyxiated, died of pneumonia on the sixth day, while another, although badly asphyxiated at birth, lived and was discharged in good health, another, which cried spontaneously when delivered, was also discharged as a well baby (so that out of the 10, 2 remained alive).

Repeatedly the author insists that the success of the operation depends upon its promptness. Women in a cataleptic state have been subjected to Cesarean section, the surgeon believing them dead before the initial incision, which proved the contrary, and this fact may explain the existence of reports of long lapses of time between the apparent death of the mother and a successful delivery of the child by Cesarean section. Study has shown that a fetus will live from five to twenty minutes after the death of the mother and that the authenticity of reports in regard to longer periods may be discredited. Dr. Harrar believes that upon the death of the mother no time should be wasted in attempting to auscultate the fetal heart, for there are many babies born in the usual manner whose fetal hearts it has been impossible to auscultate. Preparations for asepsis, the mother being dead, can of course be dispensed with, and the operation expedited. Also, great stress is laid on the necessity for the exercise of indefatigable care in the resuscitation of the child after delivery.

The legal aspect of the postmortem Cesarean section, even without the consent of the nearest relative, is considered, and its strict legality confirmed, the rule holding good in all cases where the 28th week of gestation has been reached. In the question of inheritance the child born by postmortem Cesarean section is legally entitled to share in the estate of the mother.

QUACK ADVERTISEMENTS IN OREGON.

The Oregon Supreme Court (*Social Hygiene*) has upheld the law forbidding the advertising of sex medicines, which makes it a misdemeanor for any person "to advertise or publish an advertisement intended to imply or to be understood that he will restore manly vigor, treat or cure loss of manhood, lost power, stricture, gonorrhea, chronic discharges, gleet, varicocele, or syphilis, or any person who shall advertise any medicine, medicinal preparation, remedy or prescription for any of the ailments or diseases enumerated in this act." On May 14, 1914, an indictment was filed against Edwin A. Hollinshead and Irving R. Stearns, for violating this statute. The advertisement exhibited was as follows:—

New discovery for men, can be used secretly in any place. Zit Complete Stearns', $3.00 postpaid. Plain wrapper. Written guarantee to cure most severe cases of Gonorrhea or Gleet, if

directions are completely followed, or money back. Only quick, safe remedy. Not an injection. Stricture impossible. No pain or bad taste. Complete directions given with each package. By our one exclusive agent.

The J. A. Clemenson Drug Co.,
Cor. Front and Morrison Sts.,
Portland, Oregon.
Spell it out Z-I-T.

After the Court had overruled a demurrer to the indictment the defendants were convicted and fined $100. The decision of the Supreme Court upon the appeal of the case was in part as follows:—

"For many years it has been recognized by publicists and legislators that some drastic action is necessary to check certain social evils and to protect youthful and inexperienced humanity not only from easy access to vicious and immoral practices but also from the schemes of designing men, who for the sake of financial profit would prey upon the calamities of the unfortunate who have sowed the wind and reaped the whirlwind. Further than this, it has been thought that the act of spreading broadcast, by means of advertising, the idea that certain venereal diseases are easily and cheaply cured, is against public policy in that it has a decided tendency to minimize unduly the disastrous consequences of indulging in dissolute action. These views were evidently the moving principle of our legislators in the passage of the act under discussion. The purpose of the act is clearly in the interest of public morals. It is not class legislation for it applies to all who may be engaged in a like business."

Letters to the Editor

A PATHETIC HUMAN DOCUMENT

Dr. William J. Robinson,

Dear Sir:—I am taking the privilege of writing to you concerning my troubles. I have read your book "Never Told Tales" and have heard of you so often in other ways that I think you may be able to help me out.

To begin with, my father was a rum-soaked, cigarette-smoking rummy and my mother died a harlot. I am the last child born to the pair, the fifth of my mother and the seventh or more of my father, he having married twice. My father died from consumption.

I am subject to melancholy fits as far back as I can remember, disgust of the worst kind. Very bashful. Continued wandering from place to place. Never satisfied. Subject to hatred for anyone at the least provocation. Without friends. I have the habit of masturbation. Drink occasionally and smoke cigarettes. But I swear I've known disgust of the worst kind long before I heard of the word self-abuse or before I smoked or drank. I thought my troubles were over after being released from an orphan asylum, but my faults seemed doubled in the whirl of life and a comfortable home with my cousins.

I have known joy at times, in fact often. I desire relations with women but I cannot be aroused upon approaching them. I am a dreamer. I see the beauty in life sometimes. I imagine I have a soul. But after ten hours hard labor the soul vanishes and everything else spiritual. If I had a revolver at times I would commit suicide, not fearing the hereafter, or God, or anything else. I find that law, religion and argument are all useless and they all have another side to them. I fear insanity most of the time.

So I leave it to you who have spent a lifetime working for the betterment of Humanity. I know that birth control is the only

prevention of my kind existing. I am willing to spend what little I make in rejuvenating. The slightest bit of advice you can give will be highly appreciated. Kindly state my doom emphatically, I fear not the worst.— Yours sincerely,

B. B. B.

A HUMAN DOCUMENT: WHAT SHALL WE DO WITH THIS BOY?

Dear Sir: I am a very passionate boy of sixteen years of age. Whenever I see a pretty girl, an obscene picture or read certain literature, I have a wild desire for woman. And the only convenient outlet which I found was, and still is, masturbation. I have masturbated from the age of twelve up to the present day.

I am pretty well versed in sex matters for a fellow of my age, I know that masturbation is self-abuse; that if indulged in to excess, its effect is very harmful, physically, mentally and otherwise. I am aware, that to stop the habit one must use his utmost will-power, must devote himself or herself to intellectual, athletic or social pursuits, so as to keep his mind away from sex matters, and yet, despite all my reasonings, despite the fact that I know I am harming myself, I "fall."

I have read many sex books (secretly of course, I couldn't get them otherwise) and from them, I know that intercourse is a cure for masturbation, but I realize I am too young to begin going with women, and so there I am, between two fires—one, that of masturbation, the other, that of intercourse with the danger of contracting syphilis or gonorrhea.

What can I do? It is all very well for you to say: "Use your will power; try to occupy your mind," but when I am so passionate that I can look with longing at my own sister, then your advice is practically useless.

P. S. I write this letter because you expressed a desire in your Journal of Urology to get data on masturbators and masturbation. My older brother, who is a physician, subscribes to your Journal and also to the Critic and Guide. One day he brought home your book on "Sexual Impotence." He refused to allow me to read it, thereby arousing my morbid curiosity. And in secret, I read your wonderful chapter on masturbation. It opened my eyes. I had a talk with my brother; all of which resulted in serious attempts on my part to break the filthy habit. And though I pit my Reason, Will and Brain against Passion, the latter always wins out! If this letter can be of any use to you, do what you will with it, but please do not print my name.

Yours sincerely,

A. K.